

The Ansgar Lutheran

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In quest of the best

By John C. Middlekauff

It is worth the price of a trip abroad to visit a bazaar in Cairo, Damascus, Jerusalem, or Hebron, for the sights, sounds, and smells of an Oriental bazaar are fantastic and unbelievable to those of us who are familiar with supermarkets, air-conditioned department stores, and drugstores that even sell drugs! Most of the bazaars I visited were narrow streets, covered with canvas or tin to keep out the sunshine, fresh air, and the occasional rain that falls, no sidewalks, jammed with humanity, donkeys, camels, and stray dogs, and filled with odors that are at once exotic and nauseating. The streets are lined with little shops, usually run by one man who sells over a cluttered counter to the customer who remains in the street, or it may be large enough for several persons to squeeze in. You may enter a narrow passageway that opens into a more

commodious shop away from the street.

As a general rule, each shop handles a restricted number of items and the merchants who sell similar items will cluster together in one street. In one area, you can buy rice, wheat and other cereals; in another street you can buy shoes or jewelry or cloth or leather goods or wood carvings or pots and pans.

Such an image flashed into the minds of the people who sat one day in the long ago and listened to Jesus teach, for he told them a parable about a man who was searching the shops in a bazaar, looking for pearls that were extraordinary in shape, luster, and brilliance. Suddenly, one of the merchants produced from a little leather bag that he had tucked in his waist a pearl that was unbelievable in size and beauty. Here was the finest pearl his experienced eyes had ever seen, and he knew he must have it. With a voice that could not quite conceal his eager excitement, he asked the price, and then the haggling began.

At last a bargain was struck—but the price was so great that the merchant who bought it had to sell all that he had in order to buy it. And as he walked out of the bazaar with empty purse but clutching the most beautiful pearl in the world, he had no regrets, for he knew that it is better to own a pearl like this than dozens that are small, imperfect, and dull.

"The kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it." Here, in one short

God holds no dollar days with fifty per cent discounts nor any end-of-the-month sales by which one may enter into his kingdom.

sentence, Jesus gives the secret of the life that is genuinely happy, the life that is full, worthwhile, and significant. This pearl merchant in his quest for the finest pearl can tell us four things that will help us in our quest for the best.

The first thing we notice about this merchant is that he had a purpose in life. It was no accident that he came across this beautiful pearl in the bazaar; his whole life was dedicated to the search for fine pearls. He made long, tiring, and dangerous journeys over burning deserts; he neglected his family; he had no time for pleasures—such was his concentration as he set out to find the finest pearls in the world. He allowed neither comfort nor pleasure nor expense to stand in his way, for he had dedicated his life to one purpose, the collecting of the finest pearls in the world.

Here is one of the keys that unlock the door to life, the possession of a burning, consuming purpose.

The second thing this merchant teaches us is the value of a worthy purpose. He not only had a purpose but it was a worthy purpose. He was not out to see how many pearls he could collect; he was seeking fine pearls, those that were perfect in shape, brilliant in color, flawless as far as the human eye could see. And he found the perfect pearl because he was seeking just such a pearl.

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News and Notes

A GIFT OF \$6,000 TO DANA

Dana College announces with deep gratitude a gift of \$6,000.00 for the Dana Development Fund. The donors have requested that they remain anonymous and that the gift be announced as follows: "A gift in honor of Reverend Thomas Nielsen Jersild and Anna Bille Jersild from their children and grandchildren and their spouses who were privileged to attend Dana College."

Our college appreciates the splendid value of this contribution, not only for the generosity of its amount but for the loyalty it reflects and for the confidence it expresses in our plans for a greater Dana. Coming as it does before the launching of our development campaign we trust it may be an inspiration to many others to respond with similar grateful generosity. May God bless the memory of Pastor and Mrs. Jersild and their children and grandchildren who have offered this gift as a tribute to them.

—C. C. Madsen

A recital of the Book of Job will be given this spring at Wartburg Seminary, Dana College, Grand View College and a number of other institutions of higher learning. It will be presented by Mme. Louise Jorgensen of Copenhagen, who, with financial support of the Department of Education in Denmark will come as a cultural ambassador on a good-will tour. She has given over 1,500 recitals in Denmark, England, Germany, Austria, Switzerland, Norway and Sweden. Congregations who might desire her appearance are asked to write, as soon as possible, to Dr. P. Nyholm, 360 Wartburg Pl., Dubuque, Iowa.

The staff of **DANSK NYTAAR 1958** hereby expresses deep appreciation to all who contributed in making the sale of this annual so successful. The whole edition of six thousand copies was sold out already by Dec. 1. A new edition has now been reprinted. As most of its copies have been ordered in advance it would be advisable to write the Luth. Publ. House at Blair immediately if you want to buy this popular annual.

Luck, Wis. The United Pioneer Home for the aged at Luck, Wis., re-

cently received a gift of \$1,000.00 by F. Van Konynenburg of Minneapolis, in memory of his parents, Kars and Frances Van Konynenburg, who had lived about two years at the home before they passed away.

In sending his gift, F. Van Konynenburg stated that it was given in memory of his parents in appreciation to Miss Brockmand and her fellow employees for the splendid care and services rendered to them during their stay at the Home. The Board of Directors of the United Pioneer Home share Mr. Van Konynenburg's feeling in this respect. The outstanding work and services being accomplished by the Matron, Miss Brockmand, and her efficient staff of helpers has resulted in the successful operation of the Home.

It was June, 1953 that the original building was completed and opened for occupancy. That unit provided for 29 guests and in just a few months it was filled to capacity. In June, 1956 an additional wing was completed which provided for 24 additional guests and in just a short time all of those additional rooms were occupied. Fifty-three persons are now residing at the Home and several additional applications are on file.

The staff consists of seven full time employees in addition to the Matron and at present twelve part time helpers are employed.

Rev. C. H. Krogh, Luck, Wisconsin serves as Chaplain and makes all arrangements for regular worship services. The Pastors of the various churches in the surrounding area, together with their choirs, youth groups, and ladies organizations are doing a commendable work in providing inspiration and entertainment for the guests of United Pioneer Home.

MOST SIGNIFICANT RELIGIOUS NEWS STORIES OF YEAR PICKED

Evangelist Billy Graham's New York crusade was the outstanding religious news story of 1957, in the opinion of a Lutheran religious newscaster.

In his "Church World News" radio program, broadcast over nearly 100 stations in the United States, Canada, Alaska, Hawaii, Puerto Rico and the Virgin Islands, Richard T. Sutcliffe announced his fourth annual list of

the ten most significant religious news stories of the year.

Mr. Sutcliffe is associate director of the Department of Press, Radio and Television of the United Lutheran Church in America and producer and commentator of "Church World News," award-winning weekly religious newscast.

His selections:

- 1) Billy Graham's New York Crusade; 2) Hildy-McCoy Adoption Case; 3) Atlanta Clergymen Call for Moderation on Integration Issue; 4) "Life" article calls Sunday School "the most wasted hour of the week;" 5) Lutheran World Federation undertakes extensive study of Roman Catholicism; 6) Church Benevolences top \$2,000,000,000 for the first time in history; 7) Pope Pius' encyclical on films, radio and television; 8) Protestant Merger Moves in America; 9) Communist Oppression of Churches in Eastern Europe; 10) Roman Catholic stand against "Steady dating."

HYMNAL CONFERENCES PLANNED

Seven area conferences to introduce the new Lutheran Service Book and Hymnal have been arranged for the state of Minnesota.

These will be one-day conferences in strategic areas of the state so that all who are concerned may attend. Pastors, choir directors, organists, church music committees, together with all who are interested, are invited.

The program will consist of two addresses given by official representatives from Minnesota who attended the introductory conference held in Chicago in November, demonstration of the liturgical services by means of transcriptions and of the hymns by mixed quartette or small ensemble. There will be ample opportunity for discussion and questions.

A registration fee of \$1.00 will provide one copy of the pre-print of the service section for each attendee.

The following is the schedule of conferences in Minnesota:

Monday, January 20—Our Savior Lutheran Church, Hibbing, Pa. Robert Pearson of Willmar, chairman. Sessions from 9:30 A.M. to 3:30 P.M.

Thursday, January 23—Trinity Lutheran Church, Moorhead, Pastor Edmit Graves of Brainerd, chairman. Sessions from 9:30 A.M. to 3:30 P.M.

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.50 per year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1947, at the Post Office at Blair, Nebraska, under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

WHAT BLAIR CITY SHOULD DO

Somewhere in this issue Pastor K. R. Jensen, of Viborg, Dak., suggests that Blair City ought to give \$300,000 to the Dana College Development program. This may be a rather blunt, but we believe that Pastor Jensen has the cold facts to back up such a proposal. The budget for the college for 1957-58 is \$375,000.00. Suppose Blair did have the college and suppose this amount of money did come to Blair, it would seriously hurt the city's business, etc. And the students spend some besides the \$375,-

A gift of \$300,000 from the city would come back to the city in no time. Blair would get 10 per cent on its investment.

Blair has had the college and the income from the college for a half century. Here the Blair citizens have a chance to say thank you and we will see to it that the college is kept going and strengthened.

A BONUS AT THE END OF THE YEAR

Some firms give their faithful employees a bonus at the end of the year. What bonus does Christ offer for faithful service? Dr. Marcus Bach writes in the recent Christian Century, "Actually, the only bonus he ever offered for a change of spirit was the promise of suffering with him in the age-old struggle God was still waging with the world."

We think this is a great truth. The disciples and early Christians rejoiced when they were found worthy to suffer for Christ's sake.

When we were reading part of the Book of the Acts recently, it reminds one to read about these early Christians. When they were persecuted, they prayed and the place was shaken and they prayed for—not good times—but for boldness to preach the gospel.

There was a glorious company. We wonder if we may be found worthy to be in their company.

WHAT IS THE DUTY OF THE CHURCH?

At this time of the year churches are busy with annual reports. It is good to review the work and take inventory. What did we serve the past year?

It is good for pastors and church workers to sit down and think through the whole business of the church. We know that as we go through the reports we may rejoice in many things.

People were generous.

Church attendance increased some.

New members were added to the church.

New improvements were made.

The budget to synod was paid in full.

New members were being established in their faith.

What should we ask another question? Should we ask if the congregation had any real influence on the community? Sometimes it seems to us that it takes so much effort to keep the congregation going. It takes so much energy to keep the church to maintain itself that it loses sight of the community. The church seems to spend all its power on itself and has nothing left to spend on the community. The church does not send real salt out into society.

If a community is 60 per cent churched, the churches should have a great moral effect on the community. There should be very little problem with young people in such a community, and the ideal of social justice should be high. In such a community there should be very little bickering among people, and there should be very few people who cheat on income tax.

We are trying to say that it is not sufficient to make loyal church members. Their religion is of very little value, if they do not show it in their business principles and in their public behavior.

It is true that our first concern is to preach the gospel to both the church and the unchurched, but unless we get to live our Christian vocation, we have not grown into maturity in Christ.

This is a problem that disturbs us a great deal in a time, when it is so easy to be a church member. Perhaps some lay people will write us a letter about this. What do you think?

THE WRESTLER AND SCRIP SUNDAY

We are having two features in the paper this year. One is written by **Scrip Sundry** and the other is **The Wrestler**. These features will deal with practical problems in Christian and congregational life. If you find any encouragements in them or something to criticize, will you please send us a note?

CHURCH-LABOR RELATIONS

The Christian Century, the leading independent Christian weekly in America often discusses problems that the ordinary church paper seldom touches. No doubt the ordinary church paper is so occupied serving its denominational interests, that it finds it impossible to take up some of the questions pertaining to the general welfare of society and the church's influence on society as we mentioned above.

In a recent issue the Century has a note about church-labor relations which we think is of general interest.

"The Christian Church has come a long way from its beginnings. For American Protestantism, at least, the distance is nowhere more obvious or more embarrassing than in the difference between church-labor relations then and now. The hyphen which originally united the two, too often now seems to be a bar between them. The Methodist are the latest to determine that something be done to restore the original relation. Meeting 'unofficially' in Washington, D. C., 50 ministers and laymen gave a new impulse to the denomination's effort to mount a more effective ministry to America's fast-changing industrial society. Most interestingly, the conference discounted an institution sometimes considered the most promising solution to the problem: the company-paid industrial chaplain. Victor Reuther, assistant to the president of the United Auto Workers, called for Christian leadership in the unions, but urged the church to sell its influence to neither management nor labor. Many company chaplains, he worried, 'are used to promote company interests.' Leon E. Hickman, vice-president of the Aluminum Co. of America, agreed that when chaplains are 'paid by industry or by labor unions' they are 'placed in an equivocal position to speak for the church.' And Bishop G. Bromley Oxnam was insistent that it is the church, not labor or management, that should provide a Christian ministry to industrial workers. Actually, though the development of new church-supported specialists within the ministry was not despised, the conference findings paid more attention to the cultivation of that church-wide concern which alone will make a church wide enough for all the people. The charge is not to a few technicians but to the whole church. The problem is not how to develop new relations in some parishes, but how to relate all churches 'boldly' to such specific issues as 'violence in industrial disputes, work stoppages, just wages for honest production, just returns to investors, and the rights and welfare of consumers.'"

Church News from here and there

'MEETING OF FELLOWSHIP' PROPOSED FOR ALL LUTHERANS

A new effort to achieve "closer relations and cooperation" among all of the 7½ million Lutherans in America was placed in motion at Chicago during a meeting of representatives of four Lutheran Church bodies (Dec. 12 and 13).

The Joint Commission on Lutheran Unity, opening a two-day session at the Hotel Maryland, voted to take up at its next meeting here March 20, 21 and 22, the possibility of "a meeting of fellowship" with all other Lutheran bodies in North America.

It would include the eight bodies making up the National Lutheran Council as well as all other Lutheran bodies, including the 2,500,000 members of the Lutheran Church-Missouri Synod and the Synodical Conference.

The proposal, issued by commissioners representing the United Lutheran Church in America, largest Lutheran body in America, and the Augustana, Finnish and American Evangelical Lutheran churches, could bring together for the first time at a face-to-face meeting, the JCLU and members of the Joint Union Committee. The latter consists of representatives of the Evangelical Lutheran Church, the American Lutheran Church and the United Evangelical Lutheran Church, who are negotiating merger into a new 2,000,000-member church, to be known as The American Lutheran Church (TALC).

In addition to church bodies represented in the JUC, the proposed all-Lutheran conference would include representatives of "all other Lutheran church bodies" which had declined a joint invitation issued in December, 1955, by the United Lutheran Church and Augustana to discuss merger.

The JCLU heard a recommendation from its steering committee that at its March meeting here it "seek ways and means for closer cooperation among all Lutheran bodies." The steering committee also said "lines of communication should be kept open" between the three church bodies in the Joint Union Committee and the four churches represented by JCLU.

LUTHERAN LEADERS CALL FOR BALANCED EDUCATION

A Lutheran group warned at Washington, D. C. that a "needed emphasis" on scientific education, resulting from the launching of earth satellites, must not be given priority over "the cul-

tivation of the spirit and mind of man."

The warning was sounded in a resolution adopted by the Board of Higher Education of the United Lutheran Church in America at its mid-winter meeting.

The board said that "any educational changes which do not preserve a balance between the ethical and functional may cause us to lose our soul while seeking to gain the world."

While the board commended church-related colleges for training men and women in scientific fields, it challenged them to continue to produce "spiritually mature and responsible leaders" in the various professions.

It also called on Christian educators to "awaken in their students an intelligent commitment to the spiritual foundation for the quest for knowledge."

CLERGYMAN GETS INVITATION TO LECTURE IN RUSSIA

A Methodist minister at Chicago said he had received an invitation from a Soviet government agency to give illustrated lectures in Russia next year on American life.

The Rev. Virgil A. Kraft, associate pastor of the People's church, said he believed the invitation is the first of its kind ever extended to a private citizen of the United States.

He said he plans to start the two-month tour next April 22 and talk to audiences in Moscow, Leningrad, Kharkov and Tashkent.

Mr. Kraft described the projected tour as a "casual spiritual mission."

The clergyman said he got the invitation by letter from Konstantin A. Chugunov of Moscow, chief of the American section of VOKS, the Soviet society for cultural relations with foreign countries.

He said he hopes to show color slides and documentary films on as many aspects of American life as possible, including our industries. Projectors and sound equipment will be supplied by VOKS, he added.

Mr. Kraft visited the Soviet Union in the summer of 1956. During that visit he took more than 500 color photos and made tape recordings of interviews and church services. The pastor said he has shown the pictures to Chicago area groups.

The idea of returning to Russia with pictures of American life was suggested by some of the students with whom he talked during the 1956 visit, Mr. Kraft said.

"I didn't think it could be worked out," he commented. "I'm going back as a tourist—on a casual spiritual mission—and tell the truth about us."

"It's got to include the whole truth—the good and bad points, and how we are trying to solve our problems without depending upon authoritarian leadership."

COLUMBUS, GA. CLERGYMEN ADOPT RACE RELATIONS DECLARATION

Thirty-one white Protestant ministers and two Jewish rabbis at Columbus, Ga. adopted a declaration of race relations principles urging obedience to law, preservation of public schools and protection of free speech. They also called for the maintenance of communication between white and Negro leaders.

The declaration was identical to one adopted last November by 80 white ministers in Atlanta.

In the statement, the clergymen denied that school integration would lead to physical amalgamation of races.

Columbus ministers signing the declaration included Methodists, Assemblies of God, Baptist, Church of Christ, Nazarene, Congregational, Christian Lutheran and Episcopal.

When issued by the Atlanta pastors, the manifesto attracted nationwide attention.

Listed in the declaration were principles of "basic importance for thought and conduct."

1. Freedom of speech must at all costs be preserved.
2. As Americans and as Christians we have an obligation to obey the law.
3. The public school system must not be destroyed.
4. Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified.
5. Communication between responsible leaders of the races must be maintained.
6. Our difficulties cannot be solved in our own strength or in human wisdom . . . but only through prayer.

THE BIBLE SAYS

Our international readers will know the United States already as a singular country which makes "entertainment" an "industry." What they may not have noticed, however, is that our sports and amusements are also becoming the courts and churches where judgment is sometimes made.

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The Washington Observer

By Gerhard Lenski

OUR COUNTRY'S EDUCATIONAL PROBLEM

Loud laments have been heard across our land for the reason that Russians are declared to be outstripping us in education, training and better scientists than we and thus putting themselves in position of superiority over us. These cries are very much in order. There can be little doubt that education has been allowed to languish in our land. The illusion of our national omnipotence has blinded our eyes to the simple fact that learning requires effort and that wealth is more often a hindrance than a help to such effort. Difficult in mechanisms, we have grown poor in purpose, weak in discipline and careless in spirit-matters. The educational philosophy of John Dewey, with its denial of the supernatural and its reluctance to accept or impose authority, is now paying off in terms of flabby character, loose morality and a distorted individualism which reels both with itself and all else round about. It has been said that ancient Greece was started on a downward path when "the country was taken over by the unconquered." It is not too much to say that something of the sort has happened in these last decades here in free America.

Over and above these cries of lamentation heard in the land it is good to hear the voices of some of our church leaders addressing themselves to the present problem. Among these is to be noted that of N. J. G. Wickey who heads the Board of Education of the United Lutheran Church in America. Dr. Wickey reminds us of the fact that the education which looks Godward for guidance and which stresses moral values is the only safe basis on which a missile-producing nation can possibly rest. Also, deserving to be heard, is the voice

of Dr. Eugene Carson Blake, prominent leader in the National Council of Churches in the U. S. A. Though not a Lutheran, Dr. Blake speaks very much like one as he pleads with parents to accept as "primary" their responsibility in determining the teaching content of school curricula and when he warns lest "an atheistic majority so distort the values on which our nation was founded . . . that God be eliminated." Dr. Blake's final appeal to our public school teachers to regard their teaching profession as "a Christian vocation" falls in the same category.

To sum matters up, let our American people now listen and act rather than merely lament and weep.

OUR GROWING FAMILY

Populations are mounting all over the world. The Population Reference Bureau, citing a United Nations report, says that our present world population, now a little more than 2½ billions, can easily reach 6 billions by the year 2,000. The present rate of increase, despite all war and starvation and calamity, is said to be "the most rapid in world history."

Director Walter Kloetzli, of the Church Planning Commission of the National Lutheran Council, says that our country's population is likely to double before the next half century. Birth rates are rising and mortality rates declining. This means more and more of us everywhere. Here in the home-land, according to late reports from the Census Bureau, both white and non-white groups are growing rapidly with the non-whites (negro, Oriental and Indian) having a higher rate of growth than the whites. Present figures are—for whites 152,464,000; for non-whites 18,766,000. We are further told that, with all this growth, there should be ample living space in this free land

for us for some centuries to come.

However you look at it, whether in terms of Christian effort at home or abroad, the Church's task is plain. She must gird herself for a bigger work than ever before. For each church now in operation another equally large must be set in operation within the next half century if the Christian forces are to hold their own and not lose ground. What is really needed is that the Church should not only double, but redouble its present effort. Gentle reader, what is your church-group doing to meet this rising problem?

MR. McDONALD

FACES THE PROBLEM

David J. McDonald, president of the United Steelworkers of America, proposes that the Federal Government sponsor a \$15 billion school building program. He wants these schools to be real schools with "no frills, no fuss, no gyms, no stadiums, no football fields." Each school is to have an average of 33 class-rooms and to cost about a million dollars. With \$15 billion to spend some 15,000 schools can and should be provided to meet the growing needs of the nation. Mr. McDonald is doing more than talk for more and better schools. He is trying to win Congressional support for his proposal by contacting Washington leaders who are in a position to initiate the legislation necessary to his program's enactment.

One may question some of the details in Mr. McDonald's proposal, but there is little questioning in order in regard to his sincerity. Federal aid for education has made little progress while more local and communal concern has not been of a kind to improve an over-all situation which is generally deplored. Our nation needs more men of the type of Mr. McDonald, men who, when they see a need, try to meet it. With more Mr. McDonalds functioning, our nation's school problem is going to be faced—if not on one or another or several levels—at least, on some level. Faced, as Mr. McDonald wants us to face it, it is also going to be solved.

DANA COLLEGE AND BLAIR CITY

By K. R. Jensen

The village of Viborg is peacefully located in what is called Southeastern South Dakota. Highway number 19 divides the village in two nearly equal parts. The Northwestern railroad makes another division. The town has a population of about 700 people. Among them are several between the eighty and ninety, also youthful and energetic brides and grooms, young and older children, and people of middle age. The usual places of business are located in Viborg, several elevators, a large co-operative creamery, a grade and high-school, and five churches.

Until recently Viborg also had a small hospital able to care for about a dozen patients. It was housed in a frame building. During the past year the building was condemned as unsafe for public use. So at present Viborg has no hospital. But wait a minute before you express your regrets. We are going to have a new and up-to-date hospital. When the old building was declared unsafe, the people of the community at a mass-meeting voted to sponsor construction of a new hospital. Experts told us that we should build a twenty bed hospital, and, that fully equipped, it would cost about \$250,000. A federal commission told us, that if we could raise \$125,000, a federal grant would donate the rest.

When the drive for funds was about to start a disastrous hailstorm destroyed about one fourth of the crops of the community. During the two previous years the crops had been poor. Some of us thought that now the hospital plans would have to be given up for the present; but others thought differently. The solicitation for funds was started under local direction. We had no commercial fund raisers.

The first solicitation yielded about \$75,000. Then there was a re-appraisal of what people might contribute both in the village and in the surrounding territory. We were told, and rightly so, that before we could expect people in the territory to contribute, we in the town would have to increase our contributions. For the second time the solicitors were well

received. The fund thermometer climbed toward \$100,000. Now, about the middle of December, we have reached about \$115,000. We are supposed to reach the goal of \$125,000 at the end of this month. I am sure we will. The village population has contributed about half of the amount.

Dana College is just starting a fund raising campaign for a million dollars under the direction of a fund raising firm. It seems to this writer that during the next ten years Dana College must grow or be discontinued as a four-year college. If the student number is to be increased, there must

be more buildings to accommodate them, hence the call for a million dollars. Who is to contribute that money? An immediate answer is: the United Evangelical Lutheran Church, of course. But why should not people who benefit the most contribute the most, and, as we did to our hospital, contribute first? Our hospital will benefit Viborg and the surrounding territory. Similarly Dana College benefits directly or indirectly first all every citizen of Blair city with its 4000 population.

The one point I want to make is this: Blair citizens ought to contribute toward the million dollars for Dana College in proportion as we here in Viborg have given toward our hospital and to contribute first. This means that the prosperous city of Blair ought to contribute at least \$300,000 toward the million. If Blair will do this, I think Dana will get its million. Blair Citizens: I throw the challenge to you. Let's see you do it!

THE WRESTLER

By S. T. Eward

THE OFFICE-HOLDER

Once a year in most congregations the wrestler may have a rough time of it. He has two ways of disposing of the "match." When the nominating committee asks him to accept a nomination for an office, he may arbitrarily decide that he will not be a candidate for anything. He may also do what many do, accept any nomination and election, but not take seriously the responsibilities of the office. The conflict may go something like this.

"Somebody has to take this office, and whoever it is should do his best. That lets me out. I can't do a good job. I do not have the time and do not wish to take the time. I am neither qualified by nature or training. Nor do I have the inclination. I am not interested in holding that office, or any office. Yet somebody must do the work if the church is to carry on. I am in favor of the church. I want the work to get done. We do need council members, deacons, teachers, evangelism and stewardship committees and officers in the various organizations. What makes me think that I can't do it if others can? . . . But . . . I have made a profession of my faith and do truly trust Christ as my Savior, and want to respond to His grace for me in some way . . . But not this way.

"If not in His church, what then? Surely in my own congregation is the most logical place to show gratitude for His grace to me."

Perhaps the solution is that the nominating committee does not ask him to be a candidate or omit his name from the slate of candidates. Does that solve it? Is the wrestler winning? No. He is only dodging.

The New Testament offers no suggestion that a person must wait to be asked before he serves in his congregation. It, rather, suggests that a member should be aggressive because he is eager to respond to the grace of Christ with service.

There is plenty of support for the view that a Christian will develop his talents to the fullest extent. The wrestler is expected to make the use of everything he has in the "match." By study and prayer and exercise in the faith he will be increasingly more useful to his church.

Holding an office in the church by no means the end of stewardship. It may only be a means of keeping someone else from "doing the work." The wrestler who is always waiting to hold an office need not relax and congratulate himself that he is a good steward. He may only be venting someone else from making something "big" out of it.

ound-Breaking

Dana College

r. C. C. Madsen, president of Dana College, delivered an address at the ground-breaking ceremony at Dana College, which had purchased acres of adjacent land, on which erect the buildings needed. They come out of present development program which aims at collecting \$100,000.

r. Madsen said that it is estimated the number of students seeking college education will be twice as many in 1970 as those who now go to college. "Since the majority of our western independent church-supported schools have not been operating at maximum capacity, this becomes our day of opportunity as well as our day of responsibility."

The leaders of our Blair community together with the Board of Trustees and the workers at Dana have a mindful of these truths.

The planning for Dana visualizes an average annual increase in enrollment of students over the next 20-year period. To meet this increase we will have to erect, as funds permit within the next three years, a first unit of women's dormitory located to the north and east of this spot, south and east of our present women's dormitory, and a gymnasium-physical education building on this area, which will be levelled, and to the south and east. This area will also be prepared to provide adequate space for the college's physical education and intercollegiate athletic program. Simultaneously with this, in the first phase of our project, will be renovation of our present classroom space in Old Main and remodeling of our present gymnasium to provide instructional facilities until additional new classrooms are erected.

Beyond this first phase, our long-range plan visualizes the erection of additional science and classroom buildings in the area eastward, additional dormitory space as needed for both men and women, and a student union-dining hall building in the area between the locations of the men's and women's dormitories.

Our twenty-year plan envisages a building off during the 1970's or 1980's to hold about 800 students. It is not our intention to become so large that we

These Things Offend Me

Editor, Ansgar Lutheran

Sir:

Call them pet peeves if you will, but these things get my goat. They offend me.

1. Six teen-age boys riding around in a car. This offends me, even if the car has a muffler, even if they are obeying the speed limit, and even if the car is not all decorated with gadgets. I can't help it. Teenage boys just riding around in a car somehow look delinquent even if they are not doing anything wrong. The very idea that boys of that age can be unproductive, yet prosperous enough to have a car and gasoline to burn makes me mad. And you can bet your sweet life that what they are doing and learning while thus engaged is not going to edify their souls, nor strengthen their characters, nor increase in them the knowledge of God. This offends me.

2. Fathers who have relinquished their sovereignty in the home. Notwithstanding the fact some experts firmly believe that this is one of the reasons for the increases in delinquency, such fathers offend me anyhow. All this business about suppressed personalities in children and wives who have domineering fathers and husbands is mostly hogwash. History, life, and most important, God's Word, reveal that the happiest wives, children, and families are those in which the father exercises a gentle Christian sovereignty. This was God's intent. I have seen poor miserable heads-of-families who are nowhere in charge of anything. They are employed by an employer who is the boss. When they come home they are appreciated only as lover, provider, and slave—not as king! In such a situation the wife is not happy, neither as wife, nor mother, the children are not happy even though they are spoiled, and the husband and father gets ulcers. With all the other factors conducive to ulcers today, such a home situation could only make ulcers in Father a complete certainty.

3. Rock 'n roll music. It's not that jazz and boogie woogie were anything but a little better. **But rock 'n roll rates the bottom rung.** My Luther-Leaguers bring it up all the time in our league discussions. Now, I ask, why do they? I wonder if it is not because they harbor an inward revulsion toward this rock 'n roll tripe, but in typical youth-of-today fashion (I'd rather be dead than different) go along with it, and even convince themselves that they are "gone" on it so that they can seem "hep." As far as I'm concerned all these rock 'n roll singers are just squares. They don't even sing like real men and women. Here's part of the damage right here. They give young people a distorted view of what constitutes real manhood and womanhood. I'm not saying that Perry Como's crooning is any better. A good comparison between the **Rock 'n rollers** and the **crooners** would be: the **loose** and the **spineless**. No wonder the young people are soft nowadays! They feed on such spineless, cultureless stuff.

Yours,

Scrip Sundry

lose that which is our distinctive spirit and contribution—an atmosphere of close understanding and personal fellowship between teacher and student and within both the teacher and student groups. We pray that our Greater Dana may ever be a place where we may be bound by those ties of Christian fellowship which we

will carry away in such measure as to be a continuing inspiration for time and eternity.

To this we dedicate this ground today—and to this we dedicate our common effort as we are permitted to move forward, by the grace of Almighty God, to the fulfillment of our vision for a Greater Dana."

What

About

Faith

Healing

By Sigurd D. Petersen

One of the religious phenomena of the last decade, since World War II, is the increased interest in and the practice of "faith healing," or, to use a more appropriate phrase, healing by faith and prayer. This is as fully true of what is happening in Great Britain as in America.

No doubt many of our people are concerned. It is certainly impossible to remain ignorant of the activities of men like Oral Roberts of Tulsa, Oklahoma, with his dramatized TV programs. One evening while riding in my car, I listened to three separate one-half hour religious programs over the same Texas radio station, all of which were geared to "faith healing." If, by chance, these efforts on the part of fundamentalistic upstarts, cause us to "search the Scriptures," we are likely to become quite uneasy, even

defensive, by the emphasis of the Bible on healing through prayer and faith.

There is, however, something happening in our times which can, perhaps, bring the church to the point where it will have courage to re-think its position on health and sickness, and stir itself to a greater healing ministry. There are a good number of people within the areas of medicine, psychology, and religion who are giving considerable study to this whole field of healing through spiritual means. They are men of sober thought and far removed from the revivalistic types that make many of us uncomfortable.

There are pastors who have as a regular part of their ministry church services exclusively for the purpose of praying for healing. In 1950, the Department of Pastoral Services of the National Council of Churches in America made a survey under the direction of Dr. Otis Rice. Of the reports received from the ministers, 34.7% gave an unqualified "yes" to the question "Have you ever, as a minister, attempted to perform a spiritual healing?" The Methodists seem to have the largest number of pastors practicing healing. Then follows, in order, Episcopalians, Lutherans, Baptists, Disciples, United Brethren and Congregational, etc.

A large number of books have been written recently which indicated the extent to which interest has been aroused in this field. To those who are interested in this subject, I would recommend Will Oursler's book, **The Healing Power of Faith**. It is a reporter's story of man's search for healing. The book is published by Hawthorn Books, Inc., New York City.

Another fine book is **New Concepts of Healing**, written by an English woman, A. Graham Iken, and published in New York by Association Press. A third book of interest is a symposium of the thinking of fourteen eminent specialists, doctors, psychologists and theolo-

Pastor Sigurd D. Petersen chaplain for retarded people at institution at Parsons, Kansas. I has previously served as pastor a number of UELC churches.

gians, published in the book titled **Healing: Human and Divine**. This book is also printed by Association Press. There are other books of recent dates, such as Les Weatherhead's book, **Religion, Psychology and Healing**.

The Lutheran position on spiritual healing has generally been cautious if not ambivalent. An article appeared in the September, 1951 issue of *The American Lutheran* which carried this statement: "It is noteworthy that, when the church is most active in the healing ministry, its Gospel Message has greatest vitality, and, when the church loses interest in the health of its members, its message loses much of its interest too. Right now, it may be said, the Church stands at the most important cross-road, and we have to make some far-reaching decisions in these matters in the near future."

In the same issue of *The American Lutheran*, an editorial was against sensational and misdirected aspects of faith healing. All this might very well make us feel that we are without real guidance in this important aspect of faith.

In studying the facts, we will discover, as Will Oursler did, that faith can heal when other means fail, and also that there is so much we do not understand. Why are some healed and others not? What are the component parts that bring about healings, the lack of which brings failure? How can the church practice the ministry of healing in a constructive way so that even those who are not healed personally may feel a part of that fellowship in which the power of God is at work sustaining, strengthening, forgiving and healing the body, soul and spirit?

THE CHURCH SECRETARY

By Mary Ellen Fare, A Church Secretary

There is much more to being secretary in a church than taking dictation and answering the telephone. In most congregations, the secretary is the only person who stays in the office definite hours, and if she really wants to be helpful wherever possible there is usually no end to the opportunities for service. Many times she is the only one who can help.

With tact and foresight, a church secretary can help provide more time for the preacher. She can relieve him of telephone messages and take care of some of his requests when he is studying. Oftentimes, requests are made of the preacher that can be taken care of by someone else, leaving him more time to devote to people who need counseling, teaching or encouragement. Then, too, he often has so many interruptions that he doesn't always have the time for study, or for important visits with people who need to obey the gospel. And with those in the hospital. The secretary also can be of great assistance to the elders and teachers.

A typical week's work includes notifying the men who have been selected to take part in the public worship services on the coming Sunday, mailing out bulletins, writing letters to new members and to those who have been baptized or restored, adding new names to the membership file, collecting news items for the bulletin and finding out about the sick in the congregation. A week will usually include calling committee members for meetings, checking out library materials, mimeographing Bible lessons, mimeographing letters to the elders from workers in mission fields, answering the telephone every few minutes among many other duties.

A call may be for help in locating a wheel chair, contacting an elder to counsel with a person, locating someone for an out-of-towner or finding a house for newcomers.

Then, once a month a financial statement is prepared by the officers of the church, who check and approve and submit it to the congregation.

It is easy for a secretary to be unintentionally discourteous and hurt people's feelings and leave an unfavorable impression of the church. Recently three men, not members of the church, came into the church office and one said in a demanding tone that they needed some clothes. After checking with the men who look after the storeroom, I told them that the supply was very low because we had just sent 200 pounds of wool clothing to the refugees in Hungary.

In an indignant manner, the woman said, "I don't see why we should send help to all those people when there are people right here that need help." I tried very carefully to answer her in a kind way, saying, "We are to give help any time and at any place we are called upon when the need is a worthy one." I asked her to check with us in a few days and we might have a better reply. She left with a friendlier attitude.

(Continued on Page 15)



THE WEEK AT DANA

your midcontinent college

It's that time again! Students and teachers, just returned from two weeks Christmas vacation, are hurriedly making last minute preparations for final examinations. Things haven't been normal around the campus since the week before vacation began. Now, with final exams and second semester registration, it looks like things won't get back to normal until after second semester classes begin Jan. 20.

On the sports scene, the Dana Vikings are in the midst of their first year of basketball in the Nebraska College Conference. To date, they have lost four and won one. But the season isn't over, and this writer firmly believes that Coach Paul Petersen and his boys will make a few of these larger teams sit up and take notice before the season is over.

Games Remaining:

January	11 at Wesleyan, Lincoln, Nebr.
	18 Doane here
	21 Concordia (of Seward) here
	24 at Chadron State, Chadron, Nebr.
	25 at Chadron State
	27 Westmar (of LeMars, Iowa) here
	30 at Doane (Crete, Nebr.)
February	4 Peru State here
	8 Midland here
	11 Wesleyan here
	14 at Midland, Fremont
	21 at Hastings, Nebr.
	22 at Kearney, Nebr.
	28 Wayne State here
March	1 Kearney State here

Attention Leaguers

Some Luther Leagues in the surrounding area have already made tentative plans to visit Dana's campus this spring. If your League is interested in visiting the campus, contact Mr. David Parrish, Dana College, Blair, Nebr.

THE LUTHER LEAGUE

John W. Nielsen, Editor

Our Duty to Our Creator

Man stands in awe before the wondrous works of God. It goes beyond his deepest thought that the creation could be so harmonious and perfect.

Just recently, in order that we might understand the whole of man a little better, it was the privilege of my class to witness an actual operation into the chest of a patient. We also heard a surgeon discuss the marvel of the human body. Having studied the God-man relationship previous to this, we could only become more impressed with the great God we already knew.

But what perhaps puzzles us even more is that God should choose the Word to bring men to salvation. Why of all ways should he choose to win men to Himself through such a peculiar way as to have men proclaim the truths of the Gospel? Many will never understand this because only as we accept God's work in Christ will it have any meaning for us. Yet as God chooses men, we need to be reminded again and again that those whom He chooses are those whom He has already called to become Christians. It is you and me that He calls to do the work of carrying the Good News to others. Through the foolishness of the Gospel, as proclaimed by His children, God has often confounded the wisest and most self-sufficient of men.

This however does by no means say that we are all to go forth in full time service for our Redeemer. God permits His people to witness in nearly all vocations of life. Yet at the same time, I am convinced that more ought to consider a direct full time service for Him. The need is ever so great, and through Christ who lives in us, miracles can be performed in our lives. As such we need to go forth in confidence that God will provide spiritual, mental, and physical strength which is needed—but only as we ourselves strive to do our utmost—the faith of Christ being in us.

Not long ago I heard a Chinese girl from Hong Kong speak on the conditions of her home country. She told of how families had to live on the sidewalks and

roof tops because there is no room for them within buildings. If a family had a bed, they would sleep it cross-wise so that more could use it. Yet perhaps just as many had to sleep under it.

A pitiful situation, you say. Yes, it is. But this girl now that she has become a Christian wants to go back to minister to her people!

Now that we have found Christ, what will our response be? The situation of the world is desperate. Will we, like the Chinese girl, meet the situation that challenges us? Or will we say someone else can do the work much better, and so the work does not get done? The Chinese girl could stay in the comfortable country she now knows, but her Christian conscience tells her to go forth to the need before her. It is the concern of the church today that her youth might become concerned about going forth to proclaim the love of Christ to a sinful world and its peoples.

(Reprinted from *The Leaguer* of our West Canadian District Luther League.)

My All

"Eternal God, Thou art the Treasury of grace, and I am poor. Fill me with Thy riches.

"Thou art the Fountain of hope, and I thirst. Let me drink of Thee.

"Thou art the Abyss of virtue, and I sin. Let me lose myself in Thee.

"Thou art the Banquet of love, and I hunger. Fill me with Thyself.

"Thou art the Rock of strength, and I falter. Plant my feet upon Thy sure foundation.

"Thou art the Source of peace, and I am in turmoil. Shelter me with Thy wings.

"Thou art the Beginning and the End of all things, and without Thee I am nothing. Be to me the very Breath of my being. Amen."

(From *In His Name* by G. A. Cleveland Shrigley.)

New Stamp

Like many other Americans, I collect stamps. I have never engrossed myself with the details and technicalities that absorb the real collector. But I have gotten a great deal of enjoyment and learning from studying the various issues that comprise my hobby.

On the desk in front of me is a corner block of an issue that appeared last Saturday which I secured today from the post office— It is a "Religious Freedom in America" issue and commemorates the Flushing Remonstrance of 1657. Pictured on this gray three-center is a broad-brimmed hat with buckle, a Bible, and a quill and inkstand. Simple as these objects be, they tell a story of courage and of liberty.

Three hundred years ago, during the Seventeenth century, religious bigotry and intolerance were at a peak. This was the century of the Thirty Years War between the Romans and Protestants that devastated central Europe. It was the century of Civil War in Britain when Anglican and Puritan locked in combat and a king lost his head and countless thousands their lives. It was a time of Jesuit activity in behalf of the Counter-Reformation launched by Rome, and of endless persecution and intolerance of religious sects and minority groups. This also was the century of the colonization of America.

To the New World flocked the persecuted peoples of Europe to insure religious freedom for themselves—but strangely enough, to deny it to everyone else! Now the persecuted Puritans of old England became the persecuting Puritans of New England! And what was true of the Puritans was likewise true of almost everyone else. Only six years after the founding of Boston, Roger Williams was fleeing for his life and his beliefs. The colony that he established at Providence, later to become Rhode Island, was the first to make religious freedom a reality. But the event commemorated by our stamp occurred twenty years later in another colony.

Dividing the English colonies of the Atlantic seaboard in the Seventeenth Century were the settlements of the Swedes along the Delaware and those of the Dutch along the Hudson. It is with the Dutch possession of New Netherlands that we are concerned.

In 1657 its peg-legged governor, Peter Stuyvesant, issued a decree against the despised Quakers. The decree which not only denied the Quakers the right to assemble and worship but also the right to live and hold property was actually a threat against all but Dutch Calvinists. Sensing the gross injustice of the governor's action, the inhabitants of the small settle-

YOUTH OFFICE BULLETIN BOARD

A REMINDER

If you are not a subscriber to "ONE" magazine you are missing out on some wonderful reading.

The January issue of "ONE" contains the first in a major series of articles entitled "Living Leagues." This series will tell the story of ordinary leagues in ordinary circumstances which are doing an extraordinary job of leaguering. Read these articles for ideas on how to spark your own league.

This is just one of many fine articles appearing in the January "ONE." "ONE" deals with a host of subjects which should be the concern of every Christian youth and youth leader.

Subscription rates: \$2.50 for one year, \$4.50 for two years, \$6.00 for three years in U. S. possessions and Canada. Add 50 cents per year for foreign subscriptions.

Send subscriptions to "ONE," 422 South Fifth St., Minneapolis 15, Minn. "ONE" makes an excellent gift for teenagers on their birthday or at confirmation.

ment of Flushing gathered for the purpose of expressing their disapproval. They were not Quakers. Most of them were Dutch Calvinists with nothing to lose by the injustice, and many of them were undoubtedly annoyed by the sober decorum of the Quakers in their midst. Yet, in spite of personal immunity or prejudice, they sensed a greater issue at stake and rose to meet it. There in the town of Flushing in 1657 they formulated their remonstrance—their protest—that people might be free to worship according to the dictates of their own conscience.

The battle was not won in that moment. The struggle had just begun. It continues to our own day.

J.W.N.

BY THE FIRESIDE

'TIL THE STARS APPEAR

Make us thy laborers;
 Let us not dream of ever looking
 back,
 Let not our knees be feeble, hands
 be slack.
 Oh, make us strong to labor, strong
 to bear,
 From the rising of the morning till
 the stars appear.

Make us thy warriors
 On whom thou canst depend to stand
 the brunt
 Of any perilous charge on any front.
 Give to us skill to handle sword and
 spear,
 From the rising of the morning till
 the stars appear.

Not far from us those stars,
 Unseen as angels and yet looking
 through
 The quiet air, the day's transparent
 blue.
 What shall we know, and feel, and
 see, and hear.
 When the sunset colors kindle and
 the stars appear?

—Amy Wilson Carmichael

PROFIT AND LOSS

Profit?—Loss?
 Who shall declare this good—that
 ill?—
 When good and ill so intertwine
 But to fulfill the vast design
 Of an Omniscient Will?—
 When seeming gain but turns to loss—
 When earthly treasure proves but
 dress—
 And what seemed loss but turns again
 To high, eternal gain?

Wise the man who does his best,
 And leaves the rest
 To him who counts not deeds alone,
 But sees the root, the flower, the
 fruit,
 And calls them one.

—John Oxenham

WHEN PIGS SQUEAL

Pigs are great squealers, and they
 make the noise when food is coming
 to them, or when they get excited
 about anything. Probably the pigs
 that make the loudest squeal of all
 are those that feed on the Petit Codiac
 river, a narrow channel leading from
 the Bay of Fundy. Twice each day
 the water rushes up the river and
 twice each day it rushes back. When
 the flats of the Petit Codiac are bare
 herds of pigs wander over them seek-

ing food. For hours they wallow and
 grunt, forcing up the soft, damp soil
 with their noses, not appearing to
 notice anything except the business
 in which they are engaged. Suddenly
 without any warning, the herds make
 a wild dash for the shore, and it is
 then they start squealing. An observer
 can see no reason for this mad scam-
 per until the herd nears safe ground.
 Then one can see the "bore," as the
 mass of water is called, rushing up the
 stream, and in a few moments the
 land on which the pigs had been is
 swamped. A pig has never been
 caught in this tidal wave, although
 just how the creatures know in ad-
 vance of its arrival it is not easy to
 say. All the folks for a mile or more
 around know that the tidalwave is
 coming by the tremendous squealing
 of the pigs.

—Youth's World

WHAT WE CAN AFFORD

There are many good things which
 we can all afford regardless of our
 circumstances:

We can all afford to give freely
 the best that we have, because in giv-
 ing it we have it doubly.

We can well afford to doubt a
 seeming injustice, because God's law
 is sure.

We can well afford to believe that
 which is good, because only the good
 is true.

We can well afford a seeming sacri-
 fice for the right, because any other
 side is a losing side.

We can well afford to be cheerful
 in apparent defeat, for we have not
 lost irreparably while we still have
 the spirit to cheer.

Serving God is doing good to man.

—The Maritime Baptist

THE LAST FIRST

An American business man and
 his wife were visiting in London. As
 they entered Westminster Abbey the
 wife asked the verger, who was guid-
 ing them, this question:

"What tomb here is most asked for,
 after that of the Unknown Soldier?"

"The tomb of David Livingstone,"
 was the verger's reply.

Verily the last shall be first. The
 man who sought to bury himself in
 Africa is the most sought now among
 the great dead of Britain's famous
 men.

—Earnest Worker

NEW PORTS OF ENTRY

Foresail torn and topsail rending,
 Cutting winds o'er sea descending,
 Thus my vessel seeks to enter
 Newer ports on which I center
 Sigh and prayer and plea today!

Often, as on ocean voyage
 I, on heaven's pilgrimage,
 Must, in trial, too, weigh anchor,
 Let me wait, devoid of rancor,
 For Thine answer, on my way!

On my helm, O faithful Master,
 Past all peril and disaster,
 Keep Thy hand and send Thy sent
 Angel strong at ports of entry,
 Lest I fear and go astray!

When with Christ I near the have
 Names of mine on Him engraven,
 By His will my anchor casting,
 Joy and rapture everlasting
 Rest on me in heaven's goal!

—Waldemar B. Streufert
 in The Lutheran Witness

A small boy had to apologize for
 forgetting his aunt's birthday.
 He wrote: "I am sorry I forgot your
 birthday. I have no excuse, and I
 would serve me right if you forgave
 mine on Friday."

A tourist spending the night in a
 small Vermont town joined several
 men sitting on the porch of the gen-
 eral store. They were a taciturn
 bunch and, after several vain at-
 tempts to start a conversation, he finally
 asked, "Is there a law against talk-
 ing in this town?"

"No law against it," answered one
 of the men, "but there's an un-
 standing no one's to speak unless he
 sure he can improve on silence."

The cowpuncher had applied for
 a policy and the insurance agent was
 quizzing him in the usual manner.
 "Have you ever met with any acci-
 dents?"

"No," said the cowboy, but adding
 in an effort to give helpful infor-
 mation, "a bronc kicked two of my
 ribs in last summer and a rattlesnake
 bit me in the ankle a couple of
 years ago."

"My word!" faintly expostulated
 the insurance agent, "don't you
 those accidents?"

"Naw," said the knight of the
 branding iron, "they done it on their
 pose."

IN QUEST OF THE BEST

(Continued from Page 1)

While it is important to have a purpose in life, the thing of crucial importance is that our goal be a worthy one. Our quest should be for the best and not the second-rate, the unimportant, the insignificant. Some men pour a lifetime of effort and determination into becoming the best pickpocket or the best safecracker or the best juggler or the best acrobat. But life has goals and purposes which are infinitely more desirable than some of the things which men give themselves.

We can learn a third valuable lesson from the pearl merchant, he knew a good thing when he saw it. Once again, so many of us fail, and only after it is too late do we realize that a treasure we have allowed to slip through our fingers.

There is in New York City an art dealer who must be about as sick as a man can get. A few years ago Hans R. Teichert, a Chicago art dealer, was browsing in an art store in New York City. Suddenly his eyes fell on a picture of a Madonna and child. Examining it carefully, he was convinced that it was one of the paintings of the master Leonardo da Vinci and worth infinitely more than the \$450 which was being asked for the picture. Paying \$100 for the painting he took it to Europe, where four of the greatest authorities on da Vinci were unanimous in their opinion that it was genuine work of da Vinci and was worth about a million dollars.

Finally, and in many ways, the most important lesson we learn from the pearl merchant is the fact that he was willing to pay the price to get it. After the haggling over price ended, the sum agreed upon was so high that he had to sell all the other pearls he had in order to buy it, but he wanted the pearl and was willing to pay for it. He was not going to make the mistake of waiting for "dollar day," hoping that the pearl would be on the market at a bargain price. To put off getting it until he could get it at a bargain price meant the risk of never getting it at all.

Christ sets before each one of us the great goal of life, the king-

THE ANSGAR LUTHERAN

dom of God. We can have it, if we want it. But we must pay the price, which is the complete giving of ourselves, the channeling of all our powers, into the doing of his will. The man who waits for "dollar day," hoping to get the kingdom at fifty per cent discount, will wake up when it is too late and realize that God holds no end-of-the-month sales.

—Condensed from "Gospel Messenger."

CHURCH NEWS FROM HERE AND THERE

(Continued from Page 4)

home than on bench or in pulpit. Integration on stage and on the playing field, for instance, has far outdistanced anything in most parishes or neighborhoods. Now, on a program called "The \$64,000 Question" (which features, naturally, a \$256,000 question), Americans even get a primary lesson in biblical theology which rapt multitudes had evidently missed elsewhere. Full of a tremulous, wide-eyed admiration for those dedicated men and women who always know exactly what "the Bible says," many Americans have seemed ready to settle for that facility as guarantee aplenty of the quoters' authority. In a post-critical populace which lets itself be repersuaded that the words of the Bible are the very Word of God, of course anyone who proves familiarity with those words has to be taken seriously. So when Theophilus Adepoju Aderonmu, young Nigerian "student," answered up to the \$96,000 question on the Bible with nary a bobble, it was clear to all that here must be a noble one, very fit for our pre-Christmas entertainment. There was evidently nothing in the Bible that he didn't know. And then, the lesson. For with all those Bible answers in his head, it shortly became clear that the biggest question was whether he really knew what the Bible is about at all. It sounded very right and meet for the

THE FAMILY WORSHIPS TOGETHER

By Catherine Herzel

Unusual book of daily devotions told in story form for families with children 10 and under. Meditations include a daily Bible reading, Scripture reference and a prayer.

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biblical virtuoso to tell the television audience he wanted reconciliation with his ex-wife (who only wanted \$30 a week from him). Until it became clear that he already has another wife. Then Aderonmu, in this country on a student visa, was found not to be the student at the University of Chicago he claimed to be. This Bible student is, as a matter of fact, not a student anywhere at the moment. So he has retired from the contest, "so embarrassed I can't concentrate on what I'm doing." However, he reflects, "God has been good to me. He has given me a chance to win \$64,000." Honest piety will probably want to give more credit to Hal March. Anyway, God has been better to us, reminding us engagingly that biblical Christianity is something far more than a Bible-quoting Christian, and that knowing everything "the Bible says" is a far cry from knowing anything the Bible means.

—Christian Century

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*Synodical Budget comprises:	(1) Children's Homes,	(2) School Fund,	(3) General,	Fiscal Year	Calendar Year	Calendar Year
(4) Home Mission,	(5) Indian Mission,	(6) Pension Fund.				
Extra-Synodical Comprises:	(F) Foreign Mission (where most needed),	(So.) South America,			Extra-Synodical	World Action
(Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.				TOTAL	Synodical*	
	Budget			260821.06	379216.04	47093.00
Previously acknowledged, December 28, 1957				145726.82	65260.00	42697.23
Glendale, Ariz., Mrs. Hans Mikaelson, in memory of her husband, for Rev. Winther's Mission in Japan	5.00				Ja.	5.00
In memory of Hans Mikaelson, from Mrs. Anton Vammen, Ringsted, Ia., \$1; Else Nelsen \$1, Lydia Nelsen \$1, Mr. and Mrs. Alfred Nelsen \$1	4.00				Su.	4.00
Petaluma, Calif., Elim Luth. Church	146.28					146.28
San Francisco, Calif., Mrs. J. Roscoe Jensen, in memory of J. Roscoe Jensen, from Mrs. James Peterson, Salt Lake City, \$2 for Home Missions; Mr. and Mrs. M. Thisted, Los Angeles, \$3 for Foreign Missions	5.00	2.00	3.00			
Indianapolis, Ind., First Trinity Ev. Luth. Church	126.96					126.96
Audubon, Ia., Mr. and Mrs. Carl Hemmingsen of Ebenezer Church	20.00	15.00				5.00
Audubon, Ia., Our Savior's Ev. Luth. Church	415.99					415.99
Our Savior's Luth. Ladies Aid	35.00					35.00
Helping Hand Society, Circle 1	19.65					19.65
Our Savior's Luth. S. S., Christmas offering	209.36					209.36
Cedar Falls, Ia., Nazareth Ev. Luth. Church	550.00	550.00				
Cedar Falls, Ia., Iowa District UELC, offering for Foreign Missions, to be divided equally between the following: Santal, Sudan, Colombia and Japan Missions	104.40		104.40			
Des Moines, Ia., Highland Park Luth. Church	474.00	35.00	15.00		(F)	424.00
Elk Horn, Ia., Elk Horn Luth. Church, from Mr. and Mrs. Edwin Larsen	5.00		5.00		(F)	
Harlan, Ia., Immanuel Luth. Church	323.07					323.07
Immanuel Luth. Ladies Aid	400.00		300.00		(F)	100.00
Jacksonville, Ia., Bethlehem Luth. Church	121.52	121.52				
Harlan, Ia., Immanuel Luth. S. S., Christmas offering	50.00					50.00
Shelby, Ia., Shelby Luth. S. S., Christmas offering for Children's Homes	54.93	54.93				
Moorhead, Ia., Bethesda Luth. Church, in memory of Mr. Lawrence Ewing, Onawa, Ia., for Home Missions \$10, LWA \$200	210.00	10.00				200.00
Rolfe, Ia., St. Paul's Luth. Church	25.00					25.00
Shelby, Ia., United Ev. Luth. Church, for Pension Fund \$20, Syodical quota \$55	75.00	75.00				
Spencer, Ia., Bethany Luth. Church	1200.00	893.00				307.00
Storm Lake, Ia., St. Mark's Luth. Church	335.00	200.00	(F)	35.00		100.00
Underwood, Ia., Underwood Luth. Church	230.62	81.16	(F)	32.50		116.96
West Branch, Ia., Bethany Luth. Church	450.00	250.00				200.00
Edmore, Mich., Our Savior's Luth. S. S. for Children's Homes	42.41	42.41				
Owatonna, Minn., Our Saviour's Luth. Church in memory of Mrs. Birgitte Anderson, from: Mr. and Mrs. Nels Linn \$2, Mrs. Alice Smith \$1, Sena Nelsen \$1, Mr. and Mrs. Alfred Anderson \$3, Mr. and Mrs. Henry Buscovick, Mrs. L. C. Lange, Mrs. Emma Sette and Mrs. David Hogate \$5	12.00					12.00
Webster Groves, Mo., Bethany Ev. Luth. Church	205.62					205.62
McCabe, Mont., Ebenezer Luth. Church	327.00	327.00				
Sidney, Mont., Brorson Church, for: Eben Ezer, Brush, Colo. (Christmas offering) \$14.40; Children's Homes (S. S. Christmas tree program offering) \$34.78; Foreign Missions \$6.00	40.78	34.78	(F)	6.00		
Westby, Mont., Emmaus Luth. Church S. S. Christmas offering for Children's Homes	23.53	23.53				
Blair, Nebr., First Luth. Church	528.34					528.34
Davey, Nebr., Nazareth Luth. Church, for: LWA \$22.55, Synod Quota \$178.75, Indian Mission \$21.25	222.55	200.00				22.55
Fremont, Nebr., First Luth. Church	458.26					458.26
Kennard, Nebr., Emmaus Luth. S. S.	24.85		(J.)	24.85		
Kennard, Nebr., Emmaus Luth. Church	19.35					19.35
Mason City, Nebr., Zion Luth. Church	20.00					20.00
Lincoln, Nebr., Synodical Women's Missionary Society Treasurer:						
Pacific District						
Women of the Church, No. Hollywood, Life Memberships for Caroline Olsen, Marie Christensen, Vivian Thayer	20.25		So.	20.25		
Women of the Church, No. Hollywood, \$25 each to following Missions: So. America, Santal, Sudan, Japan	100.00			100.00		
Nebraska District						
Dorcas Aid, Emmanuel Luth., Kennard—Life membership for Mrs. Emma Matz	6.75		So.	6.75		
St. John's Ladies Aid, Cushing, Life Memberships for Mrs. August Hansen and Mrs. Clarence Adams	13.50		So.	13.50		
Luth. Guild, Lincoln, Life Membership for Mrs. Charles Zink	6.75		So.	6.75		
Fredericksburg Ladies Aid, Minden, in memory of Theo. Johnson	5.00		Su.	5.00		
WMS, First Bethany Luth., Denver, in memory of Wm. Hansen, Brush, Colo., for Ebenezer Home \$10	25.00		Ja.	25.00		
WMS, First Bethany Luth., Denver	6.00		Su.	6.00		
Pella Luth. Women, Omaha, from Alice Soder, in memory of Helen Granholm	100.00			100.00		
Luth. Guild, Lincoln, \$25 each to following Missions: So. America, Santal, Sudan, Japan	35.00					35.00
Churchwomen, First Luth., Fremont	20.00	20.00				
Bethany Ladies Aid, Plainview, for Children's Homes						
Bethany Ladies Aid, Plainview, \$10 each to Bethany Home, Minden, Good Shepherd Home, Blair, and Ebenezer Home, Brush, Colo. (Total of \$30)	6.75		So.	6.75		
WCS, Nazareth Luth., Davey, Life Membership for Mrs. John Madsen	6.75		So.	6.75		
Iowa District						
Women of Bethany, Spencer, Life Membership for Mrs. John M. Jensen	6.75		Sa.	6.75		
Nazareth Luth. Ladies Aid, Coulter, Life Membership for Mrs. Jorgen Jacobsen	6.75		So.	6.75		
Bethlehem Luth. Ladies Aid, Royal, Life Membership for Mrs. Nat Beck	6.75		So.	6.75		
First Luth. Ladies Aid, Scranton, Life Membership for Mrs. Marie Nelson, Mrs. Thora Elleby and Mrs. Margaret Hermansen	20.25		So.	20.25		
Helping Hand Society, Audubon, \$25 each for the following Missions: Japan, Sudan, Santal, So. America and Children's Homes	125.00	25.00		100.00		
Dorcas Society, Harlan, \$15 each for the following: Home Missions, Elim Children's Home, Oaks Mission, Pension Fund, School Fund; So. American, Japan, Sudan, Santal Missions; LWA	150.00	75.00		60.00		15.00
Alpha Aid, Elk Horn, for Elim Children's Home	15.00	15.00				
Women of the Church, Jacksonville	24.86		Ja.	24.86		
Circle 4, St. Paul's, Graettinger, for Oaks Mission	5.00	5.00				
Wisconsin District						
Our Saviour's Luth. Ladies Aid, Denmark, Life Membership for Mrs. Frank Nelson	6.75		Sa.	6.75		
Trinity Luth. Ladies Aid, Waupaca, Life Membership for Mrs. Edna Jensen	6.75		So.	6.75		
St. John's Luth. Ladies Aid, Saxeville, So. America Translation	15.00		So.	15.00		
Bethel Luth. WMS, Green Bay, So. America Translation	10.00		So.	10.00		
West Canada District						
Our Saviour's Community Luth. Church, Hussar, Life Membership for Mrs. Marie Vanghoj	6.75		So.	6.75		
Illinois District						
Northwest Trinity Luth. Women's Mission Guild, Life Membership for Mrs. Gertrude Blacett	6.75		So.	6.75		
St. Paul's Ladies Aid, Greenville, Mich., for Children's Homes	10.00	10.00				
Minden, Nebr., Bethany Luth.	1.00					1.00
Ord, Nebr., Bethany Luth. Church, for: Pension Fund \$10, School Fund from S. S. \$20, Children's Homes \$20.35	50.35	50.35				
St. Paul, Nebr., St. John's Luth. Church	31.19					31.19
Staplehurst, Nebr., Our Saviour's Luth. Church	35.37					35.37
Brooklyn, N. Y., Rev. and Mrs. Hans C. Jersild, Salem Luth., for: Japan Mission \$10, So. America \$10, Santal \$5	25.00			25.00		
Penn Yan, N. Y., St. Paul's Ev. Luth. Church	32.00					32.00
Flaxton, N. Dak., Rev. and Mrs. V. R. Anderson, credit to United Luth. Church for: Old People's Homes in memory of Mrs. Christian Rawn (Ebenezer Home) \$2; Dana College Building Fund \$11	11.00	11.00				
Kennmare, N. Dak., Zion Luth. Church, S. S. Christmas offering for Children's Homes \$35.20	63.70	35.20				28.50
LWA \$28.50	162.98					162.98
Green Bay, Wis., Bethel Ev. Luth. Church	44.32	44.32				
Milltown, Wis., Milltown Luth. S. S. Christmas offering to Children's Homes	17.50		Ja.	17.50		
Hamlin, Ia., Hamlin Junior Missionary Society, Christmas collection	150.00					150.00

S. D., Nazareth Luth. Church
 Nazareth Luth. S. S., Christmas offering \$12.75 and Birthday \$3.99
 Lake, Ill., Trinity Luth. Church for LWA \$36.31; for LWA, from Audrey Zuejnicks \$4;
 nson Fund, from Mr. and Mrs. Harold Posing, in memory of Edw. Anderson \$2
 e, Ia., English Luth. Church
 rook, Me., Trinity Luth. Church
 re, Mich., Our Savior's Luth. Church
 Okla., Ebenezer Luth. Church
 ul, Nebr., St. Mark's Luth. Church
 h, Wis., Our Savior's Luth. Church S. S.
 tments:
 o. Hollywood, Calif., Valley Luth. Church
 Penn Yan, N. Y., St. Paul's Luth. Church
 idney, Mont.

16.74	(F)	16.74
42.31	2.00	40.31
15.00		15.00
230.75		230.75
18.05		18.05
72.25		72.25
21.19		21.19
113.16		113.16
79.70		79.70
	(32.50)	1.50
	(67.01)	67.01
	(418.10)	418.10

AL REPORT AND BREAKDOWN OF FOREIGN MISSIONS FOR CALENDAR YEAR 1957

gn Mission	Budget	Received	By transfer	Total
ne most needed)		\$14,576.54	\$(10,910.52)*	\$ 3,666.02
America	\$16,480.00	13,561.73	2,918.27*	16,480.00
		23,780.00	15,787.75	23,780.00
		8,000.00	8,225.79	8,225.79
		17,000.00	19,557.55	19,557.55
		1,475.35		1,475.35

China

	\$65,260.00	\$73,660.08	\$73,660.08**
Oversubscribed	\$ 8,400.08		\$73,660.08**
* Transferred from Foreign Missions (where most needed), to South America and Japan Mission.			
LUTHERAN WORLD ACTION			
1957 Budget		\$47,093.00	
Received		48,264.96	
Oversubscribed		\$ 1,171.96	

most hearty and cordial thank you to the loyal congregations and individuals who by their gifts have oversubscribed and have made possible for the first time in many years to be able to close our books on the last day of the calendar year with both our Lutheran World and Foreign Mission commitments oversubscribed. This is a real tribute to their generous support of these missions of our church. It is devoutly hoped that those congregations which failed to exercise their responsibility in these fields of endeavor may in another year be granted a greater awareness of their responsibility in these areas so that they too may share in the satisfaction of having had a successful consummation of such worthy projects as these.

December 31, 1957. P. V. Hansen, Treasurer.

NEWS AND NOTES
 (Continued from Page 2)
Sunday, January 26—Our Savior's Lutheran Church, 24th and Chicago Avenue, Minneapolis, Pastor George Gerberding, chairman. Sessions from 2:30 to 8:30 P.M.
Sunday, January 27—Bethel Lutheran Church, Willmar, Pastor Johanson of Willmar, chairman. Sessions from 9:30 A.M. to 3:30 P.M.
Thursday, January 30—Zumbro Lutheran Church, Rochester, Pastor El Ackerman of Owatonna, chairman. Sessions from 9:30 A.M. to 3:30 P.M.
Sunday, February 9—Pilgrim Lutheran Church, Superior, Wisconsin, Pastor Robert Pearson of Willmar, chairman. Session from 2:30 to 8:30 P.M.
Sunday, February 16—Gloria Dei Lutheran Church on South Snelling, Minneapolis, Pastor Clifford A. Nelson, chairman. Session from 2:30 to 8:30 P.M.

conferences in other areas of the country will be announced soon. All meetings are inter-synodical.

THE CHURCH SECRETARY
 (Continued from Page 9)
 A few days ago a minister from another city came in the church and said he had been called when his mother had suffered heart attack. He wanted to find a woman who could move in with his parents, take over the household duties and be on hand to look after his mother. Within a few days, with the assistance of one of our members, a suitable person, a member of the church, had been contacted, hired and had begun work.

The work of a church secretary is one in which she can truly "lose" herself in His service.

—Christian Woman

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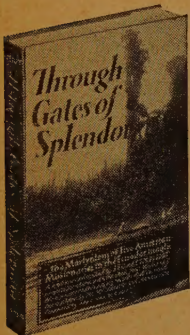
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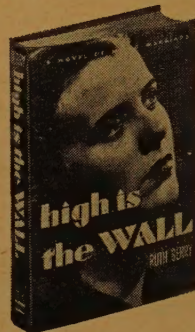
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